

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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REMARKS

BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT
SALT LAKE CITY, APRIL 7, 1867.

(Reported by David W. Evans)

I will take the liberty of suggesting to my brethren who address the congregation, that our sermons should be short, and if they are not filled with life and spirit, let them be shorter; for we have not time at this Conference to let all the Elders who speak preach a long sermon, but we have time to say a few words in bearing testimony, to give a few words of counsel to encourage the Saints, to strengthen the weak, to endeavor to confirm those who are wavering, and so forward the kingdom of God. I have a few words to say to the Bishops and others who are leading men in the house of Israel, including your humble servant now addressing you. There are certain rights and privileges belonging to the Elders in Israel, and there are certain things that it is not their privilege to indulge in. You go through the wards in the city, and then through the wards in the country, and ask the Bishops, "Do you keep the Word of Wisdom?" The reply will be "yes; no, not exactly." "Do

you drink tea?" "No." "Coffee?" "No." "Do you drink whisky?" "No." "Well, then, why do you not observe the Word of Wisdom?" "Well, this tobacco, I cannot give it up." And in this he sets an example to every man, and to every boy over ten years of age, in his ward, to nibble at and chew tobacco. You go to another ward, and perhaps the Bishop does not chew tobacco, nor drink tea nor coffee; but once in a while he takes a little spirits, and keeps whisky in his house, in which he will occasionally indulge. Go to another ward, and perhaps the Bishop does not drink whisky nor chew tobacco; but he "cannot give up his tea and coffee." And so it goes through the whole Church. Not that every Bishop indulges in one or more of these habits, but most of them do. I recollect being at a trial not long since, where quite a number of Bishops had been called in as witnesses, but I could not learn that there was one who did not drink whisky, and I think that most of them

drank tea and coffee. I think that we have some Bishops in this city who do not chew tobacco, nor drink liquor, nor tea nor coffee to excess.

The Word of Wisdom is one thing, and ignorance, superstition, or bigotry is another. I wish the people to come to an understanding with regard to the Word of Wisdom. For illustration I will refer to a certain brother who was in the Church once, and President of the Elder's Quorum in Nauvoo. While living at that place, there was a great deal of sickness among the people, and he was sometimes called in to lay hands on the sick; but if he had the least doubt about their drinking tea, if he even saw a tea-pot, he would refuse. I recollect he went into a house where a woman was sick, who wanted him to lay hands on her; he saw a tea-pot in the corner containing catnip tea, but without stopping to inquire, he left the house, exclaiming against her and her practices.

Now, there is no harm in a tea-pot, even if it contains tea, if it is let alone; and I can say of a truth that where a person is diseased, say, for instance, with canker, there is no better medicine than green tea, and where it is thus used it should be drank sparingly. Instead of drinking thirteen or fourteen cups every morning, noon, and night, there should not be any used. You may think I am speaking extravagantly, but I remember a tea-drinking match once, in which fourteen cups apiece were drank; so you see it can be done. But to drink half a dozen, or even three or four cups of strong tea is hurtful. It injures and impairs the system, benumbs the faculties of the stomach, and affects the blood, and is deleterious in its nature. If a person is weary, worn out, cast down, fainting, or dying, a brandy sling, a little wine, or a cup of tea is good to revive them. Do not throw these things away, and say they must never be used; they are good to be used with judgment, prudence, and discretion. Ask our Bishops if they drink tea every day, and in most cases they will tell you they do if they can get it. They take it when they do not need it, and when it injures them. I want to say to the Elders in Israel, this is not our privilege. We have a

great many privileges, but to indulge in liquor or other things to our own injury, is not one of them. We have the right to live, labor, build our houses, make our farms, raise our cattle and horses, buy our carriages, marry our wives, raise and school our children, and then we have the right to set before them an example worthy of imitation; but we have not the right to throw sin in their path, or to lead them to destruction.

I recollect telling the people here, not long ago, something in regard to the rights of the Elders. Our rights are numerous. If we are so disposed, we have the right to dictate the House of Israel in their daily avocations. We have the right to counsel them to go to the gold mines, if it is wisdom and God requires it; and we have the right to counsel them to stay away from the gold mines, when it is not wisdom to go there. We have the right to ask them to go and buy goods, and to sell those goods without fraud or deception. I am sorry to say we cannot say this of many of our merchants. We have merchants that say they are of us and with us, and that they wish to be Saints; but they are not honest in their dealings, they will trade fraudulently, and they will take all the advantage they possibly can. I said here a year or two ago, that unless such merchants repent, they will go down to hell; I say so to-day. They never can enter the celestial kingdom of our God, unless they refrain from their dishonest course and become Saints indeed.

To the Bishops and the Elders in Israel I wish to say, that we have the right to do right, but not to sin. The right to obtain large families, although obnoxious to the refined Christians, all classes of whom preach against it,—the priest in the pulpit, the judge on the bench, the Senators and Representatives in Congress, as well as the bar-keeper and the drunkard wallowing in his filth—they are all against it except God and the Saints; yet this is a right that the Saints have, and which no others legally possess. Others will presumptuously arrogate to themselves certain rights and privileges; but the result will be their overthrow, their condemnation, and their damnation.

Tea as a medicine

We urge the people continually to be one in their temporal affairs. We do not offer prayers to dead saints—to Peter, Paul, Mary, and others—but we frequently pray the living Saints, in Christ's stead, to be reconciled to God. If we urge the people to this until we get them to be really of one heart and one mind, what will be the result? We shall then possess Zion, it will then be developed in our midst, and we will be as independent as ever the children of Zion can be in our capacity. Will wrath, anger, strife, and selfishness then reign within us? No, they will not. It is our right and privilege to live so that we may attain to this, so that we may sanctify our hearts before the Lord, and sanctify the Lord God in our hearts; but it is not my privilege to drink liquor, neither is it my privilege to eat tobacco. Well, brother Brigham, have you not done it? Yes, for many years; but I ceased its habitual practice. I used it for tooth-ache; now I am free from that pain, and my mouth is never stained with tobacco. It is not my privilege to drink liquor nor strong tea and coffee, although I am naturally a great lover of tea. Brethren and sisters, it is not our privilege to indulge in these things, but it is our right and privilege to set an example worthy of imitation.

When we come to home-made cloth, I must say it would make clothes good enough for me to wear. "Then why do you not wear it, brother Brigham?" Shall I tell you? I have hardly worn a suit of clothes for years that has not been presented to me. If I knew that doing this would be a hindrance to the work of God, I would say to the next friend who wished to present me with a suit of clothes, "I thank you, but I will not wear them; you will please take them back to the store, or take them home and put them in the trunk." I know the thoughts of many are, "I wish they would serve me so." I wish they would; and if they will, I will never say wear home-made again as long as friends will give you that which is imported, and you can lay by the money you save to send the Elders abroad to preach the Gospel, to gather the poor, to help to build the Temple of the Lord, or, to finish

the canal that we may get the rock here for the Temple.

You men owning saw mills, bring on the lumber to finish the Tabernacle, and you carpenters and joiners, come and help to use it up. We are going to plaster the main body of this building here immediately, take down the scaffold at the west end from the body of the building, while the east end is being put up, and we are going to lay a platform for the organ, and then make a plan for the seats; and we calculate by next October, when the brethren and sisters come together, to have room for all; and if there is not room under the roof, the doors are placed in such a way that the people can stand in the openings and hear just as well as inside. I expect, however, that by the time our building is finished, we shall find that we shall want a little more room. "Mormonism" is growing, spreading abroad, swelling and increasing, and I expect it is likely that our building will not be quite large enough; but we have it so arranged, standing on piers, that we can open all the doors and preach to people outside.

Now I want you should recollect—Bishops, Elders of Israel, High Priests, Seventies, the Twelve Apostles, the First Presidency, and all the house of Israel, hearken ye, O my people! keep the word of the Lord, observe the Word of Wisdom, sustain one another, sustain the household of faith, and let our enemies alone. As for those in our midst who love and work iniquity, the Lord will gather them from among us in his own due time; they will grow fewer and fewer, until we will be free from them. The Lord chasteneth his people for their good; but see the sufferings of the wicked! God has always favored the righteous more than the wicked; still we have those among us who are afraid. "Well, this time we are going to see trouble," or "we are going to be afflicted," or "I think the Mormons will have to leave," is their cry. I want to tell you we are not going to leave these mountains unless the Lord says so. The devil may say so until his throat splits, but we shall not do it; and woe to the men or people who drive us into the mountains, and com-

pel us to hide ourselves in the dens and caves of the earth! Woe to the people who do this; they will find something they never learned yet; but they will never do it. I am looking for something entirely different. The wicked will waste away and destroy each other.

We are blamed for praying that sin and wickedness may cease on the earth; but the only way to effect that is, for the perpetration of crime to cease. Will the people turn from evil, refrain from sin and iniquity, and serve the Lord? I would to God they would; but they will not do it. Sin must cease on the earth before iniquity and the workers thereof are unknown; there is no other way. We should not be blamed for praying that righteousness may reign, and that peace may come to the people. Is there war in our religion? No, neither war nor bloodshed. Yet our enemies cry out "bloodshed!" and "oh, what dreadful men these Mormons are, and those Danites! how they slay and kill!" Such is all nonsense in the extreme. The wicked slay the wicked, and they will lay it on the Saints. But I say again, that if the people called Latter-day Saints will live their religion, they will never be driven from their homes in the mountains; but if they do sin to that extent that the Lord God of heaven will let them be driven, woe to them that come after us, for they will find greater desolation than we found when we came. If we will do right we are safe in the hands of God. We wish evil to no man or woman on this earth, but we wish to do good to all. Our Elders have circumscribed [this little

globe again and again without purse and scrip, offering the Gospel to the nations of the earth. Will they have it? No, they prefer death, carnage, and destruction, and in the end they will receive the reward of the unjust. Let us take a course in which we shall be justified. We wish all people to do right; and if the Latter-day Saints will do so, and will sustain themselves and live within their own means, and never let their wants swell beyond them, all is right, we shall reign, and triumph over sin and iniquity. It is no more than reasonable, right, just, and equitable, for us to ask those who wish to supplant us here, to go to other places and build cities, plant orchards, raise grain, and make themselves comfortable as we have done. They are perfectly welcome to eat, live, rule, and reign over one another; but let us alone to serve our God, build up his kingdom on the earth, and live righteously and godly as we should.

Now, Elders of Israel, if you have the right to chew tobacco, you have a privilege I have not: if you have a right to drink whisky, you have a right that I have not; if you have a right to transgress the Word of Wisdom, you have a right that I have not; if you have the right to buy and sell and get gain, to go here and there, to do this and that, to build up the wicked and the ungodly, or their cities, you have rights that I have not got. I have the right to build up Zion, but I have no right to build up a city in wickedness. It is time to close our morning's meeting.

RITUALISM IN THE EAST.

The fight between high church and low church is raging even in peaceful Boston. Church societies are rent in twain by the contending factions, and those who should illustrate "how pleasant 'tis to see brethren in unity," are quarrelling like cats and dogs about the form of worshipping their Maker. Ritualism has not made great progress

here thus far, the good Bishop Eastburn holding a restraining hand upon its ardent advocates. But some changes have been made, and more are contemplated. At the church of the Messiah (formerly Bishop Randall's), the new Rector, Rev. Pelham Williams, is working vigorously for re-form. He has banished the old choir

and replaced them with boys, and has induced the society to mortgage his chapel in order to obtain funds wherewith to build an altar of stone. The Bishop of Maine has given a powerful impetus to ritualism in that State. At St. Luke's church in Portland, a young rector has striven arduously for the establishment of the confessional, and, like Mr. Williams, has replaced the choir with boys, who occupy the chancel with their musical exercises. A lady who has recently attended St. Alban's church, in New York, which may be taken as a representative of the most "advanced (ritualistic) thought," gives a startling account of the proceedings there. The rector is Mr. Morrill, a native of Saco, Maine,

and a man of great obesity. He is now undergoing medical treatment for the purpose of reducing his flesh. In administering the sacrament to his flock, he does not allow any one to touch the bread and wine, but holding them as he walks elevated above his head, makes a dab with bread and cup at each individual mouth, as the Romish priests put wafers on the tongues of their communicants. When the sacramental ceremony is finished, he drinks every attainable drop of the consecrated wine, and then, rinsing the cup with unconsecrated wine, drinks that, in order that not even the vapor of the first shall be lost.—*Springfield Republican*.

MARRIAGE AND DIVORCE.

In the history of the world nothing is more apparent than the uniform relation between public morals—civic virtue—and the degree in which female chastity is esteemed, and the marriage relation held sacred, by any community of people. In the expression "brave men and chaste women," there is more than meets the eye. One is the counterpart, outgrowth, and necessity of the other, and taken together they constitute the first element and necessity of a good and great people.

Prominent among the social phenomena which accompanied and celebrated the decline and fall of the Roman Empire, was the fatal facility of divorce, and the consequent indifference and aversion to marriage, ending in an indiscriminate and unhallowed intercourse between the sexes. In the early history of this splendid people divorce was unknown and polygamy absolutely prohibited. But with the growth of wealth and luxury, the deterioration of the race by the absorption of Asiatic blood and manners, came a gradual relaxation of the once controlling religious sentiment and feeling,—a steady decline of the old republican morality—a quiet yielding of the old laws and customs under the influence and training of which Rome

had become the mistress and law-giver of the world, and the names of her people a synonym for power and honor. The Tiber became polluted by the impure waters of the Syrian Orontes. The taint of Asiatic luxury and depravity had been transplanted from the grove of Daphne, the stews of Antioch and Canopus, the sewer of the vicious Alexandria, to imperial Rome. De Quincy, in discoursing of this period, says,—

"Probably in the time of Nero not one man in six was of pure Roman descent. And the consequences were suitable. Scarcely a family has come down to our knowledge that could not in one generation enumerate a long catalogue of divorces in its own contracted circle. Every man had married a series of wives, every woman a series of husbands. Even in the palace of Augustus, who wished to be viewed as an *exemplar* or ideal-model of domestic purity, every principal member of his family was tainted in that way; himself in a manner and degree infamous even at that time. For the first four hundred years of Rome, not one divorce had been granted or asked, although the statute which allowed of this indulgence had always been in force. But in the age succeeding to the civil wars, men and

women 'married,' says one author, 'with a view to divorce, and divorced in order to marry.' Many of these changes happened within the year, especially if the lady had a large fortune, which always went with her, and procured her choice of transient husbands. And 'can one imagine,' asks the same writer, 'that the fair one who changed her husband every quarter strictly kept her matrimonial faith all the three months?' Thus the very fountain of all the 'household charities' and household virtues was polluted. And after that we need little wonder at the assassinations, poisonings, and forging of wills which then laid waste the domestic life of the Romans."

Every careful observer of American society must see that, with more or less rapidity, we are drifting into the condition of the Roman people, as portrayed in the above extracts. The wholesome and comfortable doctrine of our ancestors—and, for that matter, of all Christendom—that marriage was a necessary and holy relation founded in Nature and prescribed by God, adopted by religion and law, for the maintenance and welfare of society, is fast giving place to the "new jurisprudence" of the dissolute Romans, "that marriage, like all other partnerships, might be dissolved by the abdication of one of the associates."

Our law writers and administrators have been so accustomed to speak of this relation as only a civil contract, that insensibly the public conscience and judgment have come to consider it in that light and to treat it accordingly. Marriage being founded in consent of the parties, may be said to arise out of contract, but when consummated or executed, it is no longer a contract but a legal relation, beyond the control of the parties to it as much as that of the parent and child. This relation imparts a *status* or condition to the parties, which it is in the interest of society to maintain and preserve. On the sanctity and stability of this relation depend the existence and integrity of the family, the corner stone of a well regulated and virtuous community, and also the chastity of woman, without which no people were ever good or great.

Blinded by this sophism, that marriage is only a contract, overlooking the public good and, seeking to provide for the necessities, supposed or real, of the individual, our legislatures have gone on multiplying the causes of divorce, and facilitating the means of obtaining a separation until, practically, it has come to this—the continuance of a marriage depends upon the continuing consent of the parties to the relation. These causes are principally adultery, cruelty, desertion, indignities to the mind or body, failure to support on the part of the husband, and, in some States, *to the discretion of the judge*.

But comprehensive as this catalogue of causes of divorce may be, the way in which the law is administered makes it more comprehensive still. Generally a suit for divorce is *ex parte*. The defendant either has no actual knowledge of the proceeding, or connives at it as a means of legitimating a fraudulent separation, already tacitly or expressly arranged between the parties, with a view on the part of one or both to a new partnership of "profit or pleasure," miscalled a marriage. In this way desertion in the marriage is established whenever the parties desire it. The fact is, that in *ex parte* suits more than one-half of the alleged causes of divorce are untrue in point of fact, or made up by the deliberate conduct of the parties, with a view of procuring a legal sanction to a voluntary separation.

This evil is every way enhanced and aggravated by the swarms of needy and unscrupulous lawyers in the country. The fees they make of this commerce in broken marriages and ruined households, induce them to labor for legislation favoring divorce, and to be continually on the alert to pick up a case of "matrimonial difficulty," and nurse it until it can be introduced at court. Waiving the question of for what causes divorces ought to be granted—and we would not for a moment be understood to imply that there are not frequently such causes—there can be no doubt but that some efficient means ought to be adopted to prevent their being obtained fraudulently or without the knowledge of the defendant. To this end, the State might be

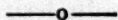
made a defendant in all cases, and it might be made the duty of its attorney to make a proper defence to the suit when necessary.

But manners and opinion have much to do with this matter. The loose law, and its looser administration, are but the natural outgrowth of a lax public sentiment. Years of prosperity and corruption are telling upon us as upon the Romans of Nero's time. From Paris comes to us that taint of social depravity and indifference to the purity of woman and the integrity of the family that Rome received from Asia. With French fashions in cookery and dress, we import largely of French manners and morals, particularly in all that pertains to social life. If a war with France would have the effect to cut off this commerce, and cure us of this unwholesome tendency, it might prove a public blessing.

In our large cities, as in Paris, the men, and particularly the rich and the professions, avoid marriage. In proportion as this practice prevails, concubinage and prostitution are directly

encouraged and fostered. Hotel life is substituted for the private home and hearth. A divorce works no loss of caste to either party, and if it should, in a particular case, a removal to a new locality is a sufficient remedy. No penalty is imposed upon the guilty party, and a new marriage is open to both alike. The facility for obtaining divorces, and the leniency with which such affairs are regarded by society, is a prime cause of improvident and improper marriages, and thus the disease makes the food it feeds upon. As in any other business partnership, the parties know that by hook or crook they can be relieved from it whenever it becomes irksome or distasteful, or in the way of some new passion, fancy, or interest. It is more than time that society were awakened to the threatened importance of the subject. The precedents we have cited are not to be despised, and the ultimate consequences they presage are certain at no remote day to be upon us.—*Round Table.*

BELIEF IN THE BIBLE.



A belief in the Bible as being the word of God is one characteristic of the age and nation in which we live, but whether this belief consists in reading the Bible as a pleasant history of the past merely, or as a book containing doctrines and commandments, an observance of which is of the most infinite importance to mankind, must be left for men to judge from the actions of its professed followers.

In conversing with men of a religious character, the Latter-day Saint is often greatly surprised at the lack of faith which they exhibit in the words of the Scriptures, and the implicit confidence reposed in the comments of uninspired men. Should any doctrine of the Bible chance to be discussed, the modern Christian must consult his favorite commentator, and see what Dr. so and so says about the subject, thus tacitly admitting that it is the word of Dr. so and so that is believed, and not the word of God. The Latter-day Saint, being a simple-minded man, unused to sophistry or

spiritualising, considers that God is the best interpreter of his own words, for has He not said that "no prophecy phedy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2nd Peter, 1 c., v. 20, 21.) And that no man knoweth the things of man but by the spirit of man; neither knoweth any man the things of God but by the spirit of God? Then the Drs. are not infallible guides after all? No, indeed, for "the wisdom of man is foolishness in the sight of God."

How, then, shall those who desire to become true believers obtain a guide that is infallible, or that will, at least, place them in possession of an amount of light and intelligence sufficient to guide them in the path of eternal salvation? We can only reason from what we know, and in the face of facts and the experience of the past, new and fanciful theories fall powerless to the ground. In ancient

times, when the Lord promised any particular blessings, He gave laws to be observed, to enable men to obtain them; when these laws were ignored the blessings were withheld, and when they were faithfully observed the blessings were as faithfully bestowed. **The laws to be obeyed before a man is entitled to the infallible guide (the Holy Ghost) have for ages been completely ignored.** The consequence is, that instead of the Bible being a standard round which all men could rally and be united in one common brotherhood, it has been a rock on which they have split, and in a great many instances been at swords' points with each other.

We read in Acts xviii., 24, 26, that "a certain Jew, named Apollos, born in Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." It appears from this that Apollos spoke and taught that portion of the Gospel which he knew, and that he knew only so far as the baptism of John. That there was much more needed is evident from Aquila and Priscilla taking him to themselves, and "expounding the way of God more perfectly." What this more perfect part was may be inferred from Acts xix., verses 1 to 6—"And it came to pass

that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what, then, were ye baptized? And they said, unto John's baptism. Then, said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him—that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied." It was through the channel or way appointed—viz., the laying on of hands—that they received the infallible guide—the Holy Ghost—which alone has the power to lead men into all truth. But who among Bible believers practice this way, attending, in its legitimate and proper mode, to the ordinance by which the Holy Ghost is to be obtained? I know of but one body, and that is the Church of Jesus Christ of Latter-day Saints.

It is often said that modern Christianity is a picture of the ancient Church. If so, then, it has become so dimmed by age as to have lost almost every feature of its original; and the unbiassed mind must acknowledge that if we judge by men's actions there are very few Bible believers on the face of this little globe of ours.

JOSEPH WALKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 7, 1867.

BE WISE IN ALL THINGS.

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We direct the special attention of our readers to the Remarks of President Young, published in this week's No. of the STAR, upon the subject of the

Word of Wisdom, which is presented in such a clear and forcible manner that all who desire to do so may understand it.

Although the Word of Wisdom was not given by commandment nor constraint, yet it was given by revelation, and shows forth what is the will of the Lord concerning certain things which are commonly used by the world. Wine, strong drinks, tobacco, and hot drinks, are principally spoken of, and all Saints are advised by the Lord not to use them. Some one may ask "Why? What difference can it make to the Lord if I use these things, providing I use them in moderation?" The reason is because the Lord says they "are not good for man;" and his object in making this known to the Saints is for their personal good, and for the benefit of their posterity. It makes no difference to the Lord, as far as he is individually concerned, whether the people hearken to his word or not, except so far as he is glorified in the purity, holiness, and perfection of his children. All his laws and all his counsels are for *their* benefit, and are given in view of their happiness and exaltation.

He who has formed man, and through whose wisdom all things which the earth produces are brought forth, must know best what he has "ordained for the constitution, nature, and use" of his creatures. He must be better acquainted than we are with that which will nourish and build up, and what will break down and destroy, those tabernacles which are so "fearfully and wonderfully made." Shall not He who is the author of life, understand what will perpetuate life, and what will shorten it? And when He reveals the proper use of certain things which he has created, and warns us against the abuse of them, are we not exceedingly unwise to persist in the habitual use of those things in a way for which they are not designed, and which is calculated to injure rather than benefit us?

The Saints have to become a people separate from the world, not only in principle, but also in practice. The Lord designs to reveal to them things kept hidden from the foundation of the world, and as his ways are not as man's ways, there are many things to be made known which will come directly in contact with many customs, habits, and traditions which they have derived from the world. He has promised that all those who keep this Word of Wisdom, "failing not to be faithful in all things," shall find not only health of body, but "wisdom and great treasures of knowledge, even hidden treasures;" but if they do not value his advice, but treat lightly what he has revealed for their good, it is not reasonable to believe that he will make their souls the repositories of his precious and hidden treasures.

We are aware that it is a great denial for many persons who have been for years in the habit of using the prohibited articles, to lay them aside and entirely dispense with them; but for their encouragement we point them to the example of President Brigham Young, who, though now sixty-six years of age, has conquered the long-continued habits of many years, and is taking a course to prolong his life, and preserve his present extraordinary vigor and brightness of intellect. He is a pattern for us all, and what he has been able to do, should stimulate and encourage all those who wish to overcome the false appetites and unwise habits of their youth. We are much gratified to learn that the Elders who have come from Zion, especially our young brethren who have been raised in the Church, are also setting a good example in

these matters, and we feel assured that they will experience the benefits which the Lord has promised as the result of such a course.

This subject has been brought forcibly before the attention of the Saints several times, and much enthusiasm has prevailed in its favor, resulting afterwards, as a natural consequence, in a corresponding depression. We do not desire to raise any particular excitement about the matter, nor to press it irksomely upon any person, but to direct attention towards it, that the Saints may take a rational and consistent view of the subject, upon which to base a stable and enlightened practice. We do not wish them to be "foolishly wise," making sudden determinations to throw away the tobacco-box, smash the china tea-pot, and double up the pewter one to sell for old metal; nor to turn the cold shoulder to some weak brother or sister who has not yet made up his or her mind to try and overcome; nor to make a great boast of what they have been able to do, desiring to force every body to follow their example. Such a course generally results in a return to the old idols, to be worshipped with a greater devotion than before. Let those who have not calmly and thoroughly considered the Word of Wisdom, so as to obtain a comprehensive view of its nature and objects, do so now; and if they are not able at one leap to reach such a high platform of practical and self-denying improvement, let them advance step by step, having the attainment of the object steadily in view, until they are able to throw aside every weight that besets them, and come up to the glorious position of those who have "overcome all things." Let every person study his or her own case, and act accordingly, using wisdom in all things; dispensing with evil habits, that long custom has made second nature, prudently, yet with firmness, looking unto the Lord for help and direction.

The young men and women, and the children of the Saints, have not so much to overcome as the more aged, and it is consequently easier for them to practise the counsels of the Lord contained in the Word of Wisdom. It is their duty to do so, and it should be the aim of all parents to bring up their children in a better and healthier mode of life than they were raised in themselves, that when the little ones grow up to maturity, it may be natural and easy for them to live by "every word that proceedeth from the mouth of God."

There may be times and circumstances when a cup of tea, or other stimulant of a similar character, would be productive of benefit to the system prostrated by sickness or excessive exertion—in such cases wisdom would say let it be used "with judgment and skill;" but the habitual use of stimulants of any kind renders the system, to a great extent, insusceptible to those medicinal properties which would otherwise be imparted. The Saints are not called upon to make a teetotal pledge, nor a binding covenant never to touch, taste, nor handle the things in question; but they are advised to entirely cease from the habitual use of them, for by so doing they will be healthier in their bodies, clearer in their minds, and will enjoy more of the heavenly influences of the Spirit of truth.

We trust, then, that they will give this subject their serious consideration, that they will adopt it in their daily life, from a conviction of its wisdom and beneficial effects, and that in their practice of these wholesome and life-giving precepts, they will not complain of sacrifices made to please God, but rejoice in taking a course which will be of personal and lasting benefit to them, and their generations after them forever.

NEWS FROM SANPETE, U. T.

[We publish the following letter, from Elder Orson Hyde to the editor of the *Deseret News*, as a sufficient refutation to the false and foolish report that has been "going the rounds" of the papers for some time past, representing that Elder Hyde and other leading Elders were creating a division in the Church; not that we are under the impression that the Saints place credence in any such rumours, but we wish those who are not familiar with the mendacity of the press upon the "Mormon" question to see, by this letter, what value is to be attached to newspaper reports on "Mormonism."]

Springtown, June 30, 1867.

Editor *Deseret News*—

Through the blessing of God, we enjoy, in Sanpete, pretty general good health. We are not much troubled by Indians just at present. We are about as well organised for protection and defence as we well can be, in my judgment, yet it requires constant labor to keep the organization in working order, and if there is a day's lull or slackness on our part the Indians seem to know it. The more diligent and faithful we are, the more danger there is of settlements in other valleys, who may not be so much on their guard, being visited by the redskins.

Our crops, though late, look very well. We are not troubled with insects of any kind. It is very dry, warm weather, yet we have plenty of water from the mountains.

We are getting out considerable tan-bark, with a view of making our own leather, also some timber, but we go to the cañon in pretty strong force. We have a saw mill on the eve of running. We have work sufficient for double the number of inhabitants.

You will recollect that early last spring a man and his wife, with the daughter of a neighbor, while going from Richfield to Glenwood, were killed by Indians when near the latter place. Sometime after this sad occurrence the mother of the young girl that was killed had a dream, or night

vision, in which the girl appeared to her mother accompanied by the woman. The girl said to her mother—Do not mourn or feel bad for me, for I would not come back to the earth if I could. The mother of the girl then asked the woman where her husband was that was killed at the same time? She answered—We have not seen him since our spirits left their bodies. The husband was cut off from the Church for misconduct a short time before. They said to the mother that Louis Lund was going to be sent on a mission soon, and he would take care of them. A few days after this dream Louis Lund, of Fountain Green, was shot by the Indians. This dream was not told me by the person who had it, but I have given it as I heard it from her neighbors, and presume it is substantially correct.

I mourn very much that any person of experience and standing in this Church should fall out by the way, or advocate principles subversive of the great doctrines of redemption and salvation, and take refuge under the flimsy shadows of falsehood and self-will. "A burnt child dreads the fire." It is now almost twenty years since the Church was led into these valleys by the man chosen of God, and here we have lived and here we have prospered under the dictation of the man chosen of God for this very purpose, and who among us that has not murmured in his heart, is ensnared by doubts, or entangled by the wild vagaries of ambitious aspirants? The timbers of the old ship Zion are still sound and good, and, though destined to sail in troubled waters, our skilful pilot will guide her safely towards the desired port. My last thirty-five or thirty-six years' experience in this Church proves to me that the faithful, prayerful, and diligent man or woman can hardly be induced to forsake Zion's ship. I have not been without my trials, yet I have no disposition to esteem lightly the gifts of Heaven; but with all my heart I feel to bless the present leaders of Zion. Long may they live to gather laurels from the fields of integrity and

truth, and, by the grace of God, I will keep as nigh them as I can.

Our mail comes regularly twice a week; "Wash" makes good time, Indians or no Indians. He is worthy of a pension from the department. Leonard I. Smith is doing first-rate; he sends in good time, and fails not. Our papers are a treat to us.

I believe our telegraph poles are all

up and ready for the wire, so "no more at present."

God bless you. Amen.

ORSON HYDE.

P.S.—I omitted to say that Gen. Pace is very active and persevering in the settlements, and better military instructions could not be given than are given by him.

O. H.

CORRESPONDENCE.

—o—

ENGLAND.

London, Aug. 16, 1867.

Elder C. W. Penrose:

Dear Brother,—You will probably remember my visiting you at Florence-street, a short time previous to your leaving the London Conference, specially, for counsel respecting my emigrating to Canada with my children. Having received such generous offers from my father and mother and brothers, I had a great desire to go, not having seen them for 15 years, and thinking I should be so much nearer the gathering place of the people of God, and with the financial advantages offered, and becoming somewhat acclimatised, should be in a much better position to gather up with the emigration of 1868. I therefore placed the matter before you in the best light, to get from you the counsel I had already prepared in my own mind, but having previously proved the counsels of the servants of God—although in opposition to my own feelings—to be of the greatest blessing, I did not venture, after the kind and brotherly hints, not commands, which you gave me. I now realise that the course I have taken has saved me an infinite amount of vexation, disappointment, and sorrow.

I have lately had a deputed visitor, from my friends in Canada, who seemed to have been specially instructed to probe the depth of my "Mormonism." He introduced the subject with the usual patronising grin, as though he thought "Mormons" were ashamed of their religion. When the subject was once opened, it was useless for me to think of keeping pace with my, doubtless, well-inten-

tioned counsellor, for he steamed away with a volubility that quite eclipsed all attempts I had previously heard at "tongueing the Mormons," and, for two hours, precluding all chance of my getting a word in. Of course, the arguments consisted of the usual froth of penny-a-liners (who are eternally writing all round "Mormonism," but can never approach it), and the laughing-gas of conceited bigotry. If I had believed a tithe of what our friend had heard in the cars and on steam-boats, I should have concluded that by this time all the "Mormons" in Utah had been gobbled up, and nothing left as evidence of their existence except the distended stomachs of the Yankee braves. But, as our friend's tongue did not possess the faculty of perpetual motion, I did at last get an opportunity of giving my views of "Mormonism," which seemed to produce a spasmodic effect upon its opponent, but there was a dogged determination to repel all reason coming from a "Mormon," so characteristic of all its opponents. I left him at the top of St. James's-street a little after midnight with a testimony that I feel will be given as the clearest evidence of my fanaticism, and the hopelessness of its removal by the mean appliances of vituperation and abuse. We parted with a nervous shake of the hand, as cold as the fin of the talking fish.

But I learned this—had I disregarded your counsel and gone to Canada, all hope of seeing my children in Utah would have been in vain, as it had already been determined otherwise. I can imagine myself in Utah, anxious for the recovery of my children, who would be scattered with my bro-

thers and sisters in Texas, Illinois, and Canada, and their young minds being constantly filled with the floating lies about these dreadful "Mormons."

I feel like one who has been snatched from the edge of a precipice, and I thank God that I have once more obeyed counsel, and have realised the blessing you gave me in every way. The blessing of the servants of God is of more value than gold.

Dear brother, is it not strange that since I have joined the Church of Jesus Christ of Latter-day Saints there has sprung up amongst my friends the deepest anxiety for my spiritual welfare, and the universal cry is—Oh, that he had joined any other people than those wicked and unchristian "Mormons;" had he become a good Catholic, even, we would have been spared this sorrow and disgrace. Now, sir, this is the more strange, since it has been well known to these same folks for years, that I had totally rejected the Bible, as of divine inspiration, that I had placed Jesus of Nazareth, with a host of other good intentioned men, who had died for their folly; that I believed God was a creation of, and as varied as, the imaginations of individuals, and, to my mind, was synonymous with mist; that "science" was "the providence of life, and prayer an evidence of the weakness of mind, and void as chaos; and the development of human reason the highest attainment possible to man. They knew this to be the condition of my mind, and professed to believe me honest in my inquiry after truth, and yet they never, by a single sentence, indicated the path I should take to find that peace which my soul yearned for.

Yes, I had been sceptical ever since, as a child, I could compare theoretical preaching with the practice of a drunken parson and oppressor of the poor, and many times have I said—"Get thee behind me, Satan," as thoughts have arisen in my mind questioning the purity of him who wore that gown. But no sooner have I discovered the fountain that has assuaged the thirst of a former life than a dozen hands and voices are raised, crying "Poison, touch it not."

Do not think me wanting in filial

gratitude. No son ever had a more honorable father and mother, the embodiment of kindness and charity, whose every word was a balm of comfort and consolation to all who heard it. My brothers, too, wish me well, although they have struck at me so freely with the same impotent weapons that have been wielded by an apostate priestcraft for the last 37 years. They seek to convince me of my error by calling the best and most virtuous and wise men on earth "brutes," "beasts," &c. My sisters have not yet been informed of my "Mormonism," because of the disgrace it would bring on their spouses. But I know now what is meant by "the natural man receiveth not of the things of the spirit of God," &c.; hence our charity.

They know nothing of the cost to me of the testimony of Jesus which I this day have. It would be in vain for me to attempt to describe the mental revolutions through which I passed in endeavouring to prove "Mormonism" true, or "Mormons" what I thought they were, designing hypocrites. Could I tell of the wreck of all preconceived religious ideas and free-thought hypotheses, of the sleepless nights, the perspiring and speechless efforts at prayer, the tears wrung from my scalding eyes, in this passage from dark into light—the transition from "death into life." ("Except a man be born again he cannot see the Kingdom of Heaven.") Could I tell of this new birth, of the joy unspeakable, which has flowed like a silent flood upon my mind, ravishing my whole soul with ecstatic love and gratitude to God, that He has heard my cry, and made me a participator in that light which has come into the world through the medium of the prophet Joseph Smith. Could I tell of these things, my friends would cease to mock me with their offers of the dried straw of temporal success for the peerless Koo-i-noor of eternal truth.

My testimony is that God's dealings with man are the same to-day as those recorded in the Old and New Testament; that the ancient Gospel and the holy Priesthood are restored; that Brigham Young is the greatest amongst men—an inspired Prophet of the

Lord, and leader of the kingdom which will never more be thrown down, and, above all, that every honest man and woman can know these things for themselves by pursuing the course indicated by the humble Elders of Israel.

We have been greatly blessed under the kind and fatherly counsels of bro. Roberts. We are feeling well in the Wandsworth Branch; and if the Saints knew I was writing, the one voice would be—Give my love to brother Penrose. We are determined to declare the truth in that district, that we may not have to reproach ourselves when the indignation of heaven is poured out upon this nation.

Praying God to bless you, and all pertaining to you and yours, with President Richards, and all faithful co-workers, I am, your humble brother in the Gospel,

GEORGE CRANE.

Merthyr, Aug. 13, 1867.

President F. D. Richards:

Dear Brother,—I consider it my duty to acquaint you with the work of the Lord in this part of the Mission, as I have not given you a general report of matters and things since you received the Presidency of the Mission.

In the first place, I am happy to say that we are united in carrying out any plans or measures that may be suggested for the advancement of the cause of truth and the up-building of the Kingdom of God upon the earth. Both Missionaries and the local Priesthood feel first-rate—never better—being full of faith and good works, with but very exceptions.

I have travelled for the last two months from Conference to Conference, and held a Conference meeting in each of them, and had excellent times in them all; had great pleasure in preaching and in teaching the Saints, dwelling more especially upon the Kingdom of God being temporal as well as spiritual; that it takes temporal labour and temporal means to build it up, and that it is a dispensation of a temporal gathering, even to go out of Babylon to Zion, as deliverance is promised in Zion and Jerusalem from

the plagues and the judgments of the last days.

The Saints in this district are mostly of the working class, and poor, consequently not able to comply with the call of the Lord to come out of Babylon; but the Lord does not tempt man by requiring him to do that which he is not able, but always provides a way by which man may fulfil his requirements; giving us counsel, instruction, and wisdom, by complying with which the Saints will be able to emancipate themselves from the bondage and oppression of Babylon; even by abstaining from forbidden drinks and other Gentile habits, which shorten man's precious days upon the earth. By so doing, the Saints, on an average, at least, could save sixpence per week; this, in eight years, would amount to near ten guineas, which, according to the present cost of going to meet the assistance which comes from the Valleys, would be enough to emigrate every soul that practiced it. Yet we have good and faithful Elders, that have been in the Church since the work began in Wales, but I am glad to say that they do not now neglect the Individual Emigration Fund; it increases more than I ever saw it before; some put in £20, £30, and £40 at a time; neither do they neglect other funds, such as Poor and Mission funds and Tithing. The people are very good, yet there is room to improve, which, I hope, they will do, as they have come, most of them, to the knowledge that whatever a man will sow, whether temporal or spiritual things, that he will also reap.

I am glad to say that all the missionaries observe the Word of Wisdom to a great degree. Tobacco and strong drinks are not known among us; some abstain from tea and coffee also, and many of the Saints follow in the same path.

We are diligent in preaching out of doors throughout the district, and all those that are engaged in it feel first-rate. The Lord blesses them abundantly with the spirit of their office, and the people pay better attention than they have done for many years. When I was here before, previous to my emigrating, we used to be stoned and mobbed from one town to another,

but a great many confess now that if there is a true religion the Saints have it, if the Scriptures are true.

The young brethren in the Priesthood find that the Compendium is a little book of great value, and one that affords great assistance in expounding the principles of our holy religion, and, indeed, is a good pocket companion to the oldest of us.

We are baptizing a few from time to time—five were baptized in one branch this week, and many believe the principles. Even some divines, who used to preach and publish against the Saints, now confess that they feel more sorry for it than for anything they had ever done in all their lives.

Though the Lord reveals the truth to men, yet if one will rise from the dead they will not believe. A singular case in point transpired in the Principality a little while ago. A young man, who was convinced of the truth of the doctrines of the Church of Jesus Christ of Latter-day Saints, but who was paying a constant hearing to the Baptists, as his parents were connected with that body, could not conclude which to join—the Baptists or the Saints. After he came from meeting one Sunday night, on going to his bed, he prayed the Lord to show him which he was to join. Immediately, to his great astonishment, there appeared a glorious personage by his bedside, with a flaming sword in his right hand, who said to him—"Woe be unto you if you do not unite with the Church of Jesus Christ of Latter-day Saints." This was repeated. Being frightened somewhat, he cried out, and his parents, hearing him from the other room, went to inquire what was the matter. He told them he

thought that they could hear the voice as well as he did, yet they did not. His mother and he believe the Gospel; he is very kind to me and to others when we call upon him, and he has a determination to gather with the Saints, but the glory and the god of this world prohibit them at present from obeying the Gospel.

The financial affairs of the district are very satisfactory to me, as we have no bad debts worth mentioning, and what is due to the Liverpool office for books we expect to clear off by the latter end of this quarter, as almost all the Conferences are aiming to that end. As for the other few things we had to square up, they are very nearly straight, and we expect that our district will be thoroughly free in a very short time, as we have got the strong to help the weak, which creates a good feeling in those that do it as well as in those that receive it.

Several families have emigrated to the States this summer, and a few went through to Utah.

The travelling Elders that lately arrived have commenced in their new fields of labour; I am highly pleased with them. Elder Nephi Pratt is to labor in Glamorgan Conference, more particularly in the English portion of it—Cardiff and the neighborhood; Elder John S. Lewis is visiting his friends and relations at present, afterwards he will travel in those places where his services will be most needed, as wisdom and circumstances will direct.

In conclusion, I pray the Lord to bless and sustain you in your high and responsible calling.—I remain, your Brother in the Gospel,

JOHN PARRY.

Professor Whitney has ascended Mount Hood, California, and finds it to be 12,400 feet.

The cholera has appeared in the western cities of America in a very malignant form, only one in ten of those attacked recovering anywhere. It seems to have originated simultaneously in Texas and Tennessee, and is disappearing from the latter State. The towns of Kansas are now chiefly suffering, and one of these (Ellsworth) has been almost depopulated by the disease.

Prince Tanvier, the youngest son of the late Theresa, Queen of Naples, has died from cholera. Princess Pia is out of danger. Prince Altieri, Cardinal Bishop of Albano, and Princess Colonna, both succumbed at Albano.

It is reported that Juarez has refused to authorize the payment of the 3000 ounces of gold to Lopez for his treachery in betraying Queretaro. The Mexican dictator declared, "We must never encourage traitors."